

AUGUST SOMMERSTAD

BOOK OF THE VISIGOTHS

Shortened, edited
version, without
most of the refer-
ances and modifica-
tions -

The Terrace -

An attempt to understand
our age religiously -

A synthesis of Christiani-
ty and culture-radicalism -

3. The first of these is the
fact that the system is not
self-sufficient. It is
dependent on the outside world
for its raw materials and
for its markets.

1. Evil in this world, is not the devil, but the prejudice and abuse of the moral and immoral person in power.
2. Because it was force that Christ rejected in the Crucifixion - because the Romans forced him; and thus He gave us our own will and our own reason as Gods image.
3. This teaching is not about what Christ said or did, but what He and the early Christians were exposed to - and then exposed each - other and others for.
4. Because my neighbour, that is he who did not seek power over me.
5. We now did not have a obedience relationship with God, but a relationship of Greatness, because God do not stand to see us as any less Great than He is; and all true Greatness is power over yourself and not over others, because the power only does what it have to do, and not what it should.
6. Saved, not from Sins, but from social and state prejudice and social and state control.
7. Not the Carnal desire, but the social prejudice and the social control breeds Sin.
8. God sees Good for what and why it is, and God sees Evil for what and why it is, so that nothing anymore will be mistaken for the other.
9. Man and Womankind seeks out, represent and interact with God.
10. The Goldenkey:
- You shall not have your selfstatus in others, but in yourself - so that you do not need to control, submit or make pact to achieve your selfstatus.
11. Not the moral concept of property - where one has a right towards the one you dislike, but the moral way of life - where one has a right towards the ones that dislike you.
12. Non-infliction and non-deprivation ethics.
13. Give name to the things or be given name to yourself.
14. Chainbreaking-mysticism.
15. The enlightenment and tolerance of the man of the world.
16. Happiness is to not have to see yourself trough others inflicting and depriving eyes, and not have to relate to others inflicting and depriving will, instead of to oneself.
17. Happiness is to not be used as evidence for someone elses idea, and not to be used as an outlet for someone elses need.

18. Unjust laws and laws broken without a right.
19. Because we shall not be regarded just out of our Good and Evil actions, but also out of our intentions, our destiny and others actions towards us.
20. Heaven and Hell is not just reward or punishment, but Justice for both the sinner and the saved experiences, and outburst for both the active and the passives needs.
21. What Christ taught us towards the crowd with the adulterous woman, was to separate between the real and clarified sins, and the imagined and un-clarified sins.
22. For love is not an act of hope, which gives salvation, but an act of discharge which gives happiness.
23. Teach yourself to think clarified and to feel clarified.
24. Love your neighbour because he wants to himself, and as he wants to, and not with a loving kiss on the cheek, and judge him for what he is or could be, and not out of rumour and impression, label or need.
25. You shall not confuse the drives for property and love with morality, and you shall not confuse prejudice with morality.
26. Good and Evil exists in Western culture as a method to evoke a certain selfproving reaction in a certain personalitytype by a certain personalitytype.
27. The Good expresses violence as Love and the Evil expresses love as violence.
28. Local and National identity, as mutually shared, as mutual influence, as mutual exchange: do not tolerate each other, but trade ideas.
29. If God is what came first, and not what came gradually, little by little - then certain attitudes and motivations will appear as more credible and more likely - and then those attitudes and motivations will be those of ethnicity, race and orientation.
30. The insights, driving forces and tasks of the Western and Eastern genius, heroes and martyrs which fights and take over, but never submit - unless it is all over - to the concepts of Heretics in your own time. In our age the concept of heretics will be and is the concept of sin, normality and racism.
31. We Visigoths, consider us to be the rightful heirs to Christianitys virtue and skillfulness and the modern Europes enlightenment and tolerance.
32. Defend the group and the individuals cultural rights and duties.

33. Enlightened and tolerant identity politics.
34. Guardian-Sin versus Thought-Sin and Deed-Sin.
35. Our Ideal Man and Ideal Woman is a Roman without the drives for property and love, and a Christian without shame and guilt, and a modern citizen of a metropol without well meant intentions and misunderstood liberality.
36. Theofyein.
37. Infliction, looking glasses and the words inversion of the values which makes good into evil and evil into good.
38. Happiness as love, fellowship and ambitions without infliction and looking glasses.
39. We Visigoths, Knights of the melancholic and ecstatic Cross of Prescence, believe in Spirituality, social rights and celebration of life - based upon the age of enlightenments positive sides, the qualities of the Renaissance man and the attitude towards life of the aristocrase, which are against social and state prejudice and social and state control, and clarifies our thoughts and our feelings, and which looks back and looks forward - uses a large perspective and takes the best from the old and new Europe - and fights all forms of tyranny which show itself in any form of faith, superstition and ideology that are harmful to mankind's sanity.
40. Make so the Slave, the Woman and the Worker into a own evolutionary starting point and not just a reaction.
41. Moral and Immoral herd-animals, psychopaths and people in power.

